

CONSIDERATIONS

IN the behalf of Foreinners, which reside in *England*; and of the *English*, who are out of their own Countrey.

To allay the tempest, which is too often rais'd in the minds of the vulgar sort; and to sweeten the bitterness of a bilious, or cholerick humor against strangers, 'tis good to Consider,

1 That wise Nature produces no animal, although never so vile in the eyes of others, which desire not to preserve his being, and which, consequently, seek not the means of self-preservation.

2 That in order to that, and by Natures Instinct, Beasts change often their pastures and quarters: Birds flie from Country to Countrey: and Fishes swim from Sea to Sea, yea enter into our Rivers.

3 That it is likewise for that end, that men do oft leave their Native Countrey, because it is, either too populous, and so one cannot live by the other; or too sterill, and so it is not sufficient for all; or that the Air is contrary to their constitution; or that they have puissant enemies; or that the taxes are so great, that they cannot be born; or finally, that the Laws threaten them with loss of liberty or life for crime, or do not permit them the free exercise of their Religion.

4 That God having made of one blood all nations of men, to dwell over all the face of the Earth, it is a mark of Piety, and a duty of Humanity, to cherish that blood.

5 That on that ground, the Wise and Religious, esteeming not that person a stranger, which hath the shape of a man, and the knowledge of God, have in all ages approv'd negotiations and conversation with others of their own species: and so 'twas free for all to travell from place to place, every one professing his Science, teaching his Art, and working at his Trade; thus to entertain the Communion, which ought to be among all men, by a voluntary communication of the industry of their wits, the dexterity of their hands, and goods of their countreys.

6 That though the Earth have been divided into many Countreys, for the habitation and inheritance of some Patriarchs, and each Countrey, subdivided into many parts or cantons, for their branches or twigs: yet all those Countreys (except *China*) have always been open to persons of other Nations, who (since God hath given the Earth to the children of men) might justly complain, if they had not the liberty to dwell where it seems good to them, in behaving themselves wisely, living according to the laws of the Land, and not presuming to play the Criticks in State-affairs, whether Civill or Ecclesiasticall, no not so much in the humors nor manners of the Natives.

7 That if this *Libertie* had not been given heretofore, and were not still enjoy'd, the proverb of one of the Wise men of old had had no ground, when it was made, nor could be now verifid amongst us; *The wise is every where in his Countrey*, that is, he can live every where, as well as in his Native Soil, as carrying with him his Science, to teach; his Civility to gain love; or his hands, to labour.

8 That this *Liberty* of teaching and working every where, is as clear as the light in Histories, both holy and profane: and it is evident, that the grand Apostle of the Gentiles, made use of it to maintain himself in divers Countries *by his own labour*, that he might not be chargeable to the Churches of God, *Acts* 18. 3. & 20. 34. *1 Cor.* 4. 12. *1 Thes.* 2. 9. *2 Thes.* 3. 8.

9 That God having commanded the *Jews* (a covetous, and inhumane nation) to be civill and courteous to strangers: he shews himself more cruell then a Jew, who goes about to expell them out of a Land, where they (poor souls) endeavour to live by their own labor.

10 That those Nations, which do refuse to intertain Strangers, or have nothing in their country to attract them, are commonly the least Civill, and have but little of humane Prudence, and divine Knowledge.

11 That of all Nations of *Europe*, the *English* and *French* should love one another best, as well for their Vicinity, as for the great Commerce which is 'mongst them in time of Peace, and for their Consanguinitie, there being in this Countrie thousands of Families, which are descended from the *French*; and as many or more in *France*, whose Progenitors were *English*.

12 That between the greatest part of the *French*, which are in this Countrey, and of th' *English*, there is another band or tie, stronger then flesh and blood, and more considerable then Neighbourhood and Negotiation: I mean the Communion of Saints; for since they acknowledge and adore the same God, and serve him the same way, endeavouring to adjust their thoughts, affections, words, actions to the rule, he hath given them, they ought to love one another dearly, as good Fellow-servants, Members of one bodie, Children of one Father, and thus Joint-heirs of one and the same Happines.

13 That the *English* are greatly mistaken in their Calculation or Catalogue of the *French*, living here, esteeming such all those that speak their tongue: so that the high *Germans*, *Switzers* of the *French* tongue, *Danes*, *Swedes*, *Dutch*, *Walloons*, and those of *Geneva* pass for good *French* in the opinion of many, although in truth, there are not here two Naturall *French* 'mongst ten, which are taken for such, or who for their profit, would gladly go for such.

14 That if the *French* and other strangers have any dealing and trading with the *English*, it is because these, as a free Nation, are willing to make use of them, delight in their dexterity, and do admire their Inventions, confessing, 'tis from them, that the Natives have many fine Manufactures, and learnt of them pretty knacks, and excellent things.

15 That unless it be prov'd, either that those strangers force the Natives of this Country, to take their Wares, or to make use of their service ; or that the *English* have not the liberty to do either, ther's no wise man that can condemn the Natives nor Aliens.

16 That it cannot be said without temeritie , that the *English*, to follow their caprichio, or foolish fancy, employ any Strangers : since many doe, either by reason of some acquaintance or familiarity, they had before with those Strangers ; or through compassion of their poverty ; or in consideration of their Religion ; or because the commodities and work of those Strangers please them better ; or that they stand in need of them, and perhaps that they are cheaper.

17 That if Aliens have not the *Liberty* to trade and work in this Country, many of them cannot long subsist here , yet dare not go back into *Flanders* , where the greatest part of them were born, nor others, into *France* nor *Italie*, by reason of their Religion ; and so they will be reduc'd to mendicitie, or expos'd to greater mischiefs ; whereas now by the fruits of their labor and industry, they entertain many hundreds of poor persons, and about sixteen Ministers of the holy Gospel, in 12 or 13 Churches, they have in this Kingdom.

18 That if they be depriv'd of this *Liberty*, their Churches, which have been stablish't in this Realm , will infallibly cease and be dissipated, under the pious and prudent government of our Religious and Gracious Monarch, to the great grief of all the Reformed Churches abroad, but to the great joy of their Adversaries, who will greatly triumph at such a sad dissipation. And certainly this August Prince and his great Parliament do not intend that these poor Churches be brought to nothing : since that in their behalf they have of late inserted an Article or Proviso in the Act of Uniformity : and it is a wonder to see, that those who acknowledge, that the King of *England* is also King of *France*, and Defender of the Faith , can find in their hearts to bandie themselves against those , who, upon that account, are his Subjects ; and murmur against their brethren, the poor Protestants ; since both come into this Countrey , to live Peaceably and Religiously, under the protection which he owes them, as King to his good Subjects ; and as Defender of the Faith , unto Religious Souls, faithfull Christians, and holy Members of the Son of God.

19 That if their Churches (which God forbid) be thus disperst , many of their Members will be able to say with the Prophet *Ieremie*, in a spirituall sense ; *The young children ask bread, and no man breaks it unto them* : For, understanding none or but little English, there will be here no man to afford them the bread of life, and to direct them in the ways of their eternall salvation , in preaching unto them the Gospel of Christ, in *French*, low *Dutch*, and *Italian* : and so this Land will cease to be a place of Refuge and Consolation to those poor Protestants, who are persecuted in their own Countries.

20 That finally, many of the English, whom passion and private interest stir up against strangers, have been, they and their fore-fathers, in a condition to implore their

their courteous Neighbours help: Their Grandfathers, in Queen *Maries* days; and they themselves, during the late troubles of this State. They may read in their Histories and in Bishop *Jewel*, who speaks of it by experience, the good usage of neighbouring Nations to their Religious Ancestors: And concerning themselves, they know, how they have been treated abroad, during these horrid disorders. If *well*, as most of them have been, yea by persons dissenting from them in many points of Religion; both Gratitude and Generosity oblige them to render like for like, in shewing to strangers as much Charity and Civility, as they have receiv'd in their want. If *ill*, as it must be confest, too many have been so, yea by persons who ow'd them more Civilities; they know full well, that vengeance is forbid, and that God commands them to render good for evill. And moreover, they know again, that these poor souls, who live here among them, are not the vile persons, who in their pressing wants, refus'd them the effects, Humanity did then require (not to speak here of what was due to the Greatness, Bloud and Merits of some of them) but that these duties were deni'd, by meer *Tygers* in humane shape; by *hearts* most barbarous, and by *minds* altogether wild, which they must not propose unto themselves, as fair models of their vertuous actions.

As man is Rational, and thus oblig'd to act always according to the rules, Reason dictates, and Justice does require; I have no cause to doubt, that these Considerations do not powerfully invite us to cast most gracious looks one upon another, to love any man tenderly, and to seek and embrace all occasions to serve others, as we are desirous to be assisted in our wants.

If my little Labor produce these verie sweet, these most delightfull Fruits, my Recompence is great, and my Joy will be excessive.

Charter-House London.

W. HERBERT.

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